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At the school, or to the professional teacher, who has little to do with the bringing up children ~~at~~ at home. (6) But, while it may be necessary to study the laws of mind so far today to get at right principles of education for the school, home bringing-up is another matter, ~~and~~ no man then the light of nature & common sense - ~~the man common sense~~ ~~to~~ ~~bring~~ ~~up~~.

These notions held the ground easily until within living memory, because there was nothing ~~to~~ ~~oppose~~ ~~to~~ them. But we have changed all that. The twin sciences of psychology & physiology are advancing: with that they ~~but~~ ~~now~~ ~~comes~~ ~~it~~ ~~already~~ ~~bring~~ ~~us~~ ~~within~~ ~~that~~ ~~ancient~~ ~~shrine~~ ~~of~~ ~~many~~ ~~superstitions~~, the temple of education. ~~that~~ ~~now~~ ~~cast~~ ~~down~~ ~~the~~ ~~rest~~ ~~of~~ ~~them~~ ~~that~~ ~~we~~ ~~may~~ ~~&~~ ~~tell~~ This is, shortly, where we are today; the principle which underlies the possibility of all education is discovered to us: we are taught that the human frame, brain as well as muscle, grows to the uses it is earliest ~~put~~ ~~to~~. It is hardly possible to get beyond the ground covered by this so simple sounding ^{statement} ~~axiom~~: that is, it is hardly possible to realize the possibilities of education. ^{almost} ~~anything~~ ~~may~~ ~~be~~ ~~made~~ ~~of~~ ~~child~~ ~~of~~ ~~those~~ ~~who~~ ~~first~~ ~~put~~ ~~him~~ ~~into~~ ~~their~~ ~~hands~~. This is ~~the~~ ~~way~~ ~~to~~ ~~commodity~~ ~~men~~ ~~with~~ ~~knowledge~~, & to bring the question of education home to every parent's business & bosom. Education is not the monopoly of the schoolmaster. On the contrary, those you who have kept school know how superficial the work of the school necessarily is, how irreducible, the work of the home. Practically, the child is already educated when he goes to school; he is in miniature what he will hereafter be in full. The schoolmaster gives him his 'schooling', ^{his}

Is knowledge of this & that. Now, he develops the boy's faculties, nourishes him with ideas, endeavours to modify the person, to bring out the best - suppress the worst that is in him. He has some success, but - failures many & disheartening. So daily now convinced that unless in so far as parents endow their children in an educable state, his work is hardly to be reckoned as education. Now, here is the difference between the parent & the Schoolmaster: the parent need not have failures. Education is no longer in the empirical stage: it - already proposes itself to the parent as a science with laws, the observance of which must result in success. That is, in the production of a complete human being. But an admixture of limitations, no doubt; when will you find the ~~perfect~~ ^{admirable} parents who are to bring up ~~these~~ ^{even} ~~perfect~~ children? Here in truth lies the difficulty; perfect-parents have no call to be disengaged: it is wonderful how long a measure of success attends the effort-toward perfection: but parents must - for to work with things you must know in detail what they want to effect in their children, & the natural laws according to which they must ~~not~~ work. Hindrances will crop up; it is ~~true~~ ^{no doubt}, as the Latin poet says. At least men transmit their qualities to their offspring, but what would become of us if there were no counter-truth, no solution to this problem of heredity? & whatever the parent ~~shall~~ find himself, to his own dismay &

his knowledge of this effect. Now, he develops his faculties, nourishes him with ideas, & endeavours to modify the pattern, to bring out the best & express the worst that is in the child. He has some success, but failures many & disheartening. His daily more convinced that unless in cooperation with parents and him their children in an educable state, his work is hardly to be reckoned as education. Now, here is the difference between the parent & the schoolmaster; the parent need not have failures. Education is no longer in the empirical stage; it already proprie-
tally to the parent as a science with laws, the becoming of which must result in success, that is, in a complete human being. It is true no doubt, as a Latin poet says, that hearts alone transmit their qualities to their offspring. But what would become of us if there were no counter-truth, no solution to this problem of heredity? Education contains no solution. Whatever the parent finds himself to his own disgust, that, it rests with him to see that his child shall not become.

There may be, here & there, a parent who does not hail this gospel with joy. The responsibility of parents to which human nature is averse is being shifted from the shoulders of the schoolmaster to his own. He inclines to an optimistic view. 'I don't see,' he says, 'but what, if you leave out the criminal classes & that sort of thing, the world goes on very well. Our children are good & pleasant, our friends are good & pleasant,

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pleasant; there are endless good & pleasant & noble people in the world; what more would you have?" he will stop with un-
inspired parents as in the minority for the ~~the~~ ^{the} best spirit
is catching. How much good pleasant people you know
yourself, also. What more indeed? ~~perhaps it is an~~ ^{an} ~~intuition~~
~~that need~~ ^{to} try deeper in a system which ~~has~~ ^{has} produced so much
that is good. It is easy ^{to} sit down content with the
world, if you take 'the world' to mean the best people
you know. But we all have our moments of self-revision
which are less encouraging: if ^{each} ~~yourself~~ ^{yourself} within is a
fair specimen of the world, certainly there is room for im-
provement: you see yourself compared short with
imperfections; ~~you look abroad from a new standpoint~~
in almost every ^{from acquaintance} ~~family~~ there is a spirit-life; you
hardly know a person without some aspect of heart- or
intellect- or temper to me, for himself & anyone, an otherwise
admirable life. It is because of the imperfections &
not the sins of others that it is not always easy to
live at peace; now our stumbling-blocks are, commonly,
not our sins, but our imperfections. Now it is not too
much to say ^{in the light of advancing science} ~~that~~ most of the imperfections ~~that~~ best - as
of the flesh or of the spirit - are the results of defective
education. Is a woman exacting, peevish, insolent, like
her mother, or mother before her? That is the result of her
education. She was born with a tendency to ~~peevishness~~
say; but a tendency becomes a temper only as the result
of an indulged habit; that such a habit should have
been allowed to grow in the child, is an instance of defective
education. Has a man a large, over-active brain & a
narrow chest? he has been ^{very} recently in ~~fact~~ ^{fact}
authority that the width of the chest of the new-born infants
varies

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varies only with the size of the child; that is, children are not born with narrow chests; therefore, the narrow chest - & the attendant low vitality is a consequence of defective education. It is needless to amplify; letting aside cases of congenital disease, - a rare hereditary disease, education can work infinitely more - it rests with parents, in great measure, to work out the salvation of their children; though it does with pernicious, because of the malignities of sin temptation which education ~~does~~ ^{hardly} touches. There is no room to doubt that his education, such as it was, has been the making of every man, such as he is; that, far less his school education than the bringing up, he got at home.

Moreover, it does not rest with parents to choose whether ~~they shall~~ ^{or} no they will educate their children; they can no more cease from educating them than can cease from taking breath: the column of the mother's form, the tone of the father's voice, is conductive towards education, towards the making of the better man or woman. What parents are free to choose is, how they will educate their children.

Mrs. Sinclair, a charming young mother, says naïvely, "I don't think mothers ought to teach their own children. They are tiresome, & then you get cross. Then they don't care for you any more!" She carries out her theory quite consistently. She lets her children as always ~~live~~ ^{live} together. She lets them have their own way with a tacit understanding that if they are tiresome 'they shall be left with their nurses. They are lovely children, have little plattering worldly-wise arts by which they know how when they choose, to make themselves pleasant to outsiders: but manage, ~~not~~ ^{not} to be pretty clear of small disputes; & except

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except for lectures in the nursery, which come to nothing,
play games & swim through life with no more purposeful
training than if they were common street waifs. Yet
Mrs. Sinclair is educating her children. But lawless un-
disciplined little beings are as much the result of education
as are the ~~lovely~~ ^{lovely} lives of well-brought-up children. Later
circumstances will kick the little Sinclairs into shape, but
they can always get back in the shifty ways of their
~~childhood~~ & ~~seem~~ as good as the occasion requires.
~~The world~~ will never be much the better for them; they can
hardly improve on the pattern of their parents, & unless
life deal sharply with them, they will almost certainly
be worse; more shiftless, more slothful, more ~~bad~~.
But, happily, we want ~~now~~ more of Mrs. Sinclair than to
possess the moral that education like this did, must
needs go on ' ~~without~~ or ~~no~~ ' Few parents, we may
believe, are in lines of personal vanity and indolence.
Parents labour for their children, make endless personal
sacrifices for them; ~~there~~ never was a time when parental
love was more ~~truly~~ ^{unselfishly} a governing passion: but
love must work according to knowledge; & is it too much
to say that the non-shiftless souls who do nothing well &
never growling reasonably, are often enough the direct
product of the un instructed parented love for which we
take credit?

"The training of children", says Mr. Herbert-Spencer, "is
physical, moral, intellectual - is dreadfully defective.
And in great measure it is so, because parents are
devoid of that knowledge by which alone the training
can alone be rightly guided." If this be so, it is time
we looked the matter in the face. The bringing-up of
children demands more than good intentions, common
sense

12 Sept 1833

Since this friend. Charitable & obliging to all.
His widow, who had been twice married, is said to
have lived with affectional tenderness to her ~~husband~~
- impartial spirit, not likely to have escaped Miss Austen's
gentle reproofs, with very ^{new} interest. The church is old
~~was not repaired but~~
The church is new, but - not so the churchyard, here is
a group of fine immemorial elms of great girth &
height, & in their shade, a rustic seat, tempting to
the meditative mood. Did the sprightly Aunt Jane,
adored of whole tribes of nephews & nieces, come here
to visit the deeper thoughts those quiet - appeared
in the sweet - unselfishness of her life, & the quiet
bursting temper in which she passed away? Not
unlikely, for she lived so much amongst her people
that she had few opportunities of being alone, but
we can doubt that the spiritual life was duly
nourished in one who could write under pressure
of family trouble, 'But I am getting too near complaint,
it has been the appointment of God, however secondary
causes may have operated.'

Chawton is not large enough to afford the huge state
apartments & immense galleries of an Elizabethan
mansion; but it is a beautiful home, the more
home like that it is not too magnificent. We
picture quaint Austen children of a former generation
flitting about the great-hall, staircase, & delightful
roomy corridor, all of dark oak; nor is it difficult
to imagine the Austen elders holding pleasant gay
talk in the beautiful oak-panelled rooms, hung
with family portraits.

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Agriculturists should flourish or decay?...
Again, "I feel convinced that in appealing
to the ladies of this country we dont need to
dwell upon more considerations; that of they have
hitherto passed them by, it is because they have
never thought that the preferences they shared
had an important national or industrial
bearing; that they would willingly sacrifice
any feeling or any caprice, if it may be the
word, which has hitherto guided their choice
in order to ensure the constant & sustaining
industries of other classes which, in these few
past years, have suffered so deeply, & on
whose welfare a good feeling the prosperity &
gloominess of all classes of the Empire depend."

Such an appeal to the principles of patriotism
addressed by an English Statesman to his
fellow countrywomen can scarcely fail to
carry so much weight as to produce soon
alteration in their behaviour in the matter
of dress. Besides, we are ^{on the side}, ~~now~~, ^{now} governed
as a nation, that not one in a life-time
does an English woman get an opportunity
to make any patriotic effort; & most of
us will be rather proud to serve our country
even in ^{new} ~~small~~ a ^{new} ~~small~~ as the choice of
the forms we wear. One of the time of the
Meeting was, however, spent in a discussion
which was ^{less} ~~not~~ flattering ~~to~~ - as to where
to seek the hidden springs of fashion, &
how to secure that British stuffs shall
rise from those secret corners; that,
it was ^{now} ~~now~~ being the only means ^{of} ~~of~~ securing their
adoption by British women. It is true,
we are all more or less ruled by 'fashion'
but then, ~~but~~ ^{but} does she not ~~and~~ ^{and} ~~and~~ ^{and} ~~and~~ ^{and}
value

Save us the effort of decision upon the very
tremendous questions of what to wear, & how to wear it?
Once let weighty reasons aid us to this decision,
& Jackson has lost a valuable function: but
if we will save the tickle foppery, surely
the names of the 500, or more, ladies of
rank & position, who have combined in an
Association to promote the Woollen Industries,
should be enough to give currency to any
mode. But no; Jackson ~~is come~~ ^{is come} from
Paris, & the ~~other~~ ^{other} ~~modest~~ ^{modest}, & ~~more~~ ^{more}
~~modest~~ ^{modest} ladies to the fountain-head, perceive ~~that~~ ^{that}
distresses of English artisans & agriculturists
comake no other comment upon this
suggestion, it overlooks the fact, that, ~~published~~
~~in the bosom of a French woman~~ ^{the bosom of a French woman} is ^{hardly} a passion
~~which the women of England~~ ^{which the women of England} ~~comply~~ ^{comply} to
understand: we have had more than one
Lady Banks to shew us what passionate
loyalty means, but the elevation to do right
which causes Madame to,

"Smiles an angel, or a fury, poor"
at her country's rebelling, is ~~unanimous~~
^{unanimous} amongst us, - probably because our happy
land has rarely been in such ~~as~~ straits
as ~~now~~ to challenge the devotion of her
~~daughters~~ ~~children~~. Now it appears more than possible,
that the ~~end~~ of soft clinging garments which
has proved so disastrous to our national interests
was set up by the leader of fashion in Paris
with his very end - to encroach French ~~manufactures~~
& at the same time ~~endeavoring~~ to discomfit those of England
in which case it ~~clearly~~ ~~is~~ not to the women of
France we must look for aid in this emergency.